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were talking, Mr. Williams, about the crow, I just thought to myself, if all this is true, it's just like a turn we took on a vagabond who used to cheat us out of our pennies at the fair. You would a'most swear you saw the pea go under a thimble, and when we betted our pennies on the one where we thought it was, no matter which, when the fellow took it, the pea wasn't there. So three of us agreed, that the next time we'd manage to toss all the thimbles off the board at once, for we knew there was some scheming; and so we did, and the pea wasn't under any of them at all. I don't think he showed his face again in the fair. It's a queer thing to think of at all; but it's so like, I couldn't help it."

"Bravo, Tom," thought William, "you've hit it, at all events. I'm mistaken if you won't be one of us before long, and I wouldn't wish for an honest fellow."

TO CORRESPONDENTS.

If W. B. will favour us with his address, we will explain why we have postponed the insertion of his letter. Much disappointment and delay would often be saved, if this common rule was more strictly adhered to.

To diminish the chance of disappointment, all letters should be forwarded to the office by the first day of the month.

All letters to be addressed to the Editor, 9, Upper Sackville-street.

Contributors of £1 per annum will be furnished with six copies, any of which will be forwarded, as directed, to nominees of the subscriber.

THE CATHOLIC LAYMAN is registered for transmission beyond the United Kingdom.

In consequence of several persons having returned copies of the CATHOLIC LAYMAN, which had been already paid for by friends, under the apprehension that they might be called on hereafter in person to pay for them, we beg to call their attention to the following announcement—viz, that any one receiving any number of this journal which has not been ordered by himself or by his authority, will not be charged for it, and may assume that it has been paid for by a subscriber.

The Catholic Layman.

DUBLIN, OCTOBER 17, 1856.

A TASTE for grand theatrical exhibitions appears to be so natural to mankind that they have been in all ages, ancient as well as modern, used as means of amusing the populace and keeping them quiet, by rulers, whose authority was supported on a basis of "tottering equilibrium," and not based on the solid foundation of the rational affections of the people.

The consuls of ancient Rome kept up their popularity by princely shows and public spectacles, got up at vast expense for the gratification of the plebeians.

The Roman Emperors did the same on a still more magnificent scale.

And, we believe, there is no despotic power in Europe which does not use theatrical exhibitions as instruments of State policy, to divert the minds of their subjects from the more dangerous occupation of *thinking*.

The same policy will, perhaps, appear to a thoughtful observer to influence the modern tactics of the Church of Rome.

We take, almost at random, from the pages of the *Univers*,* the following illustrations of it, involving not only Bishops and Cardinals, but even the Pope himself. It is headed, "Coronation of Our Lady of Verdelsais":—

"A grand religious fête, announced by a 'mandement' of the Cardinal Donnet, took place at Verdelsais on Wednesday, the 2nd July, in the midst of a concourse of 50,000, at least, of the faithful, among whom were more than 500 clergy of the diocese, the Bishops of St. Flour, Angoulême, Nevers, Beauvais, Agen, and Gap, the Archbishop of Avignon, his Eminence Cardinal Donnet, &c."

"At 10 o'clock the statue of the Holy Virgin was placed upon the altar, amid the chant of the litanies, the peal of bells, the noise of cannon, and that harmonious murmur which reigns in the camp of Christians in the presence of the objects of their veneration."

"Every one remarked the magnificent mantle of cut velvet, embroidered with gold, which covered the miraculous statue, but the crowns of gold, ornamented with precious stones, the gift of the Very Holy Father, which his Eminence and his venerable colleagues had placed on the head of the infant Jesus, and on that of his divine mother, were the objects of general admiration."

"At 9 o'clock, the clergy went to receive at the end of the square his Eminence, and the eight prelates who accompanied him. The cortege defiled in the midst

of the crowd, which already occupied the esplanade, and was directed towards the Church. There the four arch-priests took the Virgin, placed on a portable stand (branchard); the crowns of gold preceded her, borne on red cushions. The people waited in the square. Scarcely had the venerated image passed the threshold of the Church—scarcely had the eyes of the crowd perceived it, when a sudden and general cry was heard, and their applauses rang through the assembly. They salute the august Madonna, and felt that the hour of her triumph had arrived."

"The statue was placed upon the altar, the apostolical brief was read, and the pontifical office celebrated by the Archbishop of Avignon. The Bishop of Nevers then preached upon the glories of Mary, and in particular on the glories of Notre Dame de Verdelsais. In concluding his discourse he asked for a solemn protestation of love and veneration for Mary; and every month three times repeated with transport *Vive Maria! Vive Notre Dame de Verdelsais! Vive Notre Reine!* It would be impossible to say how these acclamations, the echo of which reverberated through the valley, impressed the hearts of those who heard them."

"What a sweet and solemn moment was that, when the Cardinal and the Bishops extended their hands together, and placed the crowns on the heads of Jesus and Mary. Tears flowed from many eyes. This image which they had venerated as infants, which they had come so often and so far to salute in its sanctuary, near which they had experienced so much joy and peace and confidence, they now saw, honoured, glorified, crowned by the supreme Pontiff, in the eyes of a whole province, of France, and the world! *Mon Dieu!* what reflections sprung up in that moment, and how sweet, how pious, how consoling! There was the image which, for seven hundred years and more, had undergone so many vicissitudes, had passed through so many phases of glory and oblivion, of respect and outrages, of love and persecutions. Of all the events which had distracted the country it had experienced the shock. France and England, in disputing for two centuries the possession of Guienne, overthrew more than once the sanctuary which sheltered it. Heresy cast it into the flames, and struck it with the axe; and the pious image bears even still the visible traces of it, as glorious and holy scars; the left shoulder presents a large gash, and one of the fingers of the right hand is cut off. In 1793 the statue remained in its place, it is true, but only to reign forgotten amid the emptiness and silence of a closed temple. And this is the same image which they crown to-day; which the church, the state, the government, the army, all ranks, all ages, 50,000 souls present, encircle with their respect and acclamations, and which millions of the absent faithful, uniting in heart with their brethren, this day honour, in sending to the fête their warmest sympathies. Can it be possible that a simple piece of wood can have resisted so many assaults, and triumphed over so many trials? That so many statues of great men, since the time of Philip Augustus to the present—statues of stone, of marble, or of brass—have been overthrown, broken, or reduced to powder, whilst this statue, made of a piece of chesnut wood, of our Lady of Verdelsais, exists still, and is entire, except some slight mutilations, which serve the better to denote its marvellous preservation, and is the object of a triumph the most beautiful which the earth can record or contemplate! O religion, but thou art strong in thy apparent weakness! on thee the fire is extinguished, the axe is blunted, the hammer is broken: time or man can do nothing to destroy."

"His Eminence consecrated to Mary both his person and his diocese, and the Virgin, adorned with her new crown, was carried in triumph round the place, to the sound of chauns and the flourish of trumpets, and the redoubled volleys of cannon. Having re-entered the church, they elevated it in the middle of the sanctuary, placed on its stand. Immediately, by a filial and spontaneous movement, the ecclesiastics formed a circle and prostrated themselves at the feet of the holy image; some kissed the borders of the robe, others kissed the feet, or raised objects of devotion to its face, wishing to sanctify them by the pious contact."

"The enthusiasm of the clergy was imitated by the faithful. For more than three hours they did not cease to surround the Madonna, and to give her marks of respect the most profound, and of love the most tender."

Is it possible to read the foregoing account of this most pompous theatrical spectacle, without seeing that *image worship* is *practically* something more than a mere means of raising the mind to the objects represented. Here the image, the particular image of chesnut wood, was honoured with every mark of adoration possible for man to give, not merely because it represented the Virgin Mary (which every other image, though manufactured yesterday, equally does, and perhaps more worthily), but because it is the same *identical piece of chesnut wood* which for 700 years has survived so many dangers, and bears on its sacred front the scars of violence and mutilation. Its very mutilation gives it

additional charms in the eyes of an excited populace!

We ask, in sober sadness, is this religion? Is it even what the Council of Trent meant when it decreed that images of the Virgin and other saints should be treated with *due* honour?

We have no desire to depart from our accustomed moderation; but it is hard to characterise such exhibitions in the language of truth and not run the risk of exceeding the bounds of Christian charity.

We would rather leave it to our Roman Catholic friends to form a judgment for themselves whether such exhibitions can be pleasing to God; or whether *such* worship can be *due* to an idol of chesnut wood, or practised without incurring the awful sin of idolatry?

"Hear, O Heavens, and give ear, O Earth," says the prophet Isaiah; "Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts: I am the first, and I am the last; and beside me there is no God."

"They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses. They see not, nor know, that they may be ashamed."

"Who hath formed a god, or molten a graven image that is profitable for nothing?"

"Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together."

"The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house."

"He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it."

"Then shall it be for a man to burn; for he will take thereof, and warm himself; yea, he kindleth it and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto."

"He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire:"

"And the residue thereof he maketh a god, *even his* graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god."

"They have not known nor understood: for He hath shut their eyes, that they cannot see; and their hearts, that they cannot understand."

"And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? SHALL I FALL DOWN TO THE STOCK OF A TREE?"

"He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, IS THERE NOT A LIE IN MY RIGHT HAND?"—Isaiah, xlii., chap. 6, 9-11, 13-20.

Isaiah, Chapter XLIV. (Douay Bible).

6. Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts: I am the first, and I am the last, and besides me there is no God.

9. The makers of idols are all of them one thing, and their beloved things shall not profit them. They are their witnesses, that they do not see, nor understand, that they may be ashamed.

10. Who hath formed a god, and made a graven thing that is profitable for nothing?

11. Behold, all the partakers thereof shall be confounded, for the makers are men: they shall all assemble together, they shall stand and fear, and shall be confounded together.

13. The carpenter hath stretched out his rule, he hath formed it with a plane, he hath made it with compasses, and he hath fashioned it round with the compass; and he hath made the image of a man as it were a beautiful man dwelling in a house.

14. He hath cut down cedars, and taken the holm, and the oak that stood among the trees of the forest; he hath planted the pine tree, which the rain hath nourished.

15. And it hath served men for fuel: he took thereof, and warmed himself; and he kindled it, and baked bread; but of the rest he made a god, and adored; he made a graven thing, and bowed down before it.

16. Part of it he burnt with fire, and with part of it he dressed his meat: he boiled pottage, and was filled, and was warmed, and said—Aha, I am warm, I have seen the fire.

17. But the residue thereof he made a god, and a graven thing for himself: he boweth down before it, and adored it, and prayed unto it, saying—Deliver me, for thou art my God.

18. They have not known, nor understood; for their eyes are covered that they may not see, and that they may not understand with their heart.

19. They do not consider in their mind, nor know, nor have the thought to say: I have burnt part of it in the fire, and I have baked bread upon the coals thereof; I have broiled flesh and have eaten, and of the residue thereof shall I make an idol? SHALL I FALL DOWN BEFORE THE STOCK OF A TREE?

20. Part thereof is ashes: his foolish heart adored it, and he will not save his soul, nor say: Perhaps there is a lie in my right hand.

have been repeatedly asked to furnish our readers with a correct copy of the modern creed of the Church of Rome, commonly called the creed of Pope Pius IV., which was first published to the world on the 9th December, 1564, we now print it in full, both in English and the original Latin. Those who will take the trouble to compare it with the three ancient creeds of the Church, the Apostles', the Nicene, and the Athanasian creeds, will be at no loss to distinguish between what is ancient and what is modern in the present creed of the Church of Rome. Pope Pius IV., however, made one serious omission for an infallible guide. He seems to have known nothing of "the immaculate conception," but to have left that for his successor and namesake, Pope Pius IX., three hundred years afterwards, to discover or proclaim to the world. We suppose the omission will be corrected in the next edition of the creed published at Rome, which will, we anticipate, take place as soon as the new article of belief has become generally adopted by the faithful—probably on or about the 9th December, 1864—when its predecessor has attained the full age of three whole centuries.

BULLA S. D. N. D. PII,

DIVINA PROVIDENTIA PAPAE QUARTI, SUPER FORMA IURAMENTI PROFESSIONIS FIDELI.

Pius Episcopus, servus servorum Dei, ad perpetuam rei memoriam.

Iniunctum nobis apostolicæ servitutis officium requirit, ut ea, quæ Dominus omnipotens ad providam ecclesiæ suæ directionem sanctis Patribus in nomine suo congregatis divinitus inspirare dignatus est, ad eius laudem et gloriam incunctanter exsequi properemus. Quum itaque iuxta concilii Tridentini dispositionem omnes, quos deinceps cathedralibus et superioribus ecclesiis præfici, vel quibus de illarum dignitatibus, canonicatibus et aliis quibuscunque beneficiis ecclesiasticis curam animarum habentibus providi continget, publicam orthodoxæ fidei professionem facere, sequi in Romanæ ecclesiæ obedientia permansuros spondere et iurare teneantur: Nos volentes, etiam per quoscunque, quibus de monasteriis, conventibus, domibus et aliis quibuscunque locis regularium quorumcunque ordinum, etiam militarium, quocunque nomine vel titulo providebitur, idem item servari, et ad hoc, ut unus eisdem fidei professio uniformiter ab omnibus exhibeatur, unicæque et certa illius forma cunctis innoscatur, nostræ sollicitudinis partes in hoc alicui minime desiderari, formam ipsam præsentibus annotatam publicari, et ubique gentium per eos, ad quos ex decretis ipsius concilii et alios prædictos spectat, recipi et observari, ac sub penis per concilium ipsum in contravenientes latis, iuxta hanc et non aliam formam, professionem prædictam solenniter fieri, auctoritate apostolica tenore præsentium districto præcipiendo mandamus, huiusmodi sub tenore:

Ego N. firma fide credo et profiteor omnia et singula, quæ continentur in symbolo fidei, quo S. Romana ecclesia utitur, videlicet: "Credo in unum Deum Patrem omnipotentem, factorem cœli et terræ, visibilibus omnium et invisibilibus; et in unum Dominum Iesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula, Deum de Deo, lumen de lumine; Deum verum de Deo vero, genitum non factum, consubstantialem Patri; per quem omnia facta sunt; qui propter nos homines et propter nostram salutem descendit de cœlo, et incarnatus est de Spiritu sancto ex Maria Virgine, et homo factus est; crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est; et resurrexit tertia die secundum scripturas, et ascendit in cœlum, sedet ad dexteram Patris, et iterum venturus est cum gloria iudicare vivos et mortuos, cuius regni non erit finis; et in Spiritum sanctum Dominum et vivificantem, qui ex Patre Filioque procedit; qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per Prophetas; et unam sanctam catholicam et apostolicam ecclesiam. Confiteor unum baptismam in remissionem peccatorum, et expecto resurrectionem mortuorum et vitam venturi sæculi. Amen." Apostolicas et ecclesiasticas traditiones, reliquasque eiusdem ecclesiæ observationes et constitutiones firmissime admitto et amplector. Item sacram scripturam iuxta eum sensum, quem tenuit et tenet sancta mater ecclesia, cuius est iudicare de vero sensu et interpretatione sacrarum scripturarum, admitto, nec eam unquam nisi iuxta unanimum consensum Patrum accipiam et interpretabor. Profiteor quoque septem esse vera et proprie sacramenta novæ legis a Iesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis necessaria, scilicet baptismum, confirmationem, eucharistiam, poenitentiam, extremam unctionem, ordinem et matrimonium, illaque gratiam conferre, et ex his baptismum, confirmationem et ordinem sine sacrisce reiterari non posse. Receptos quoque et approbatos ecclesiæ catholice ritus in supradictorum omnium sacramentorum solenni administratione recipio. Admitto. Omnia et singula, quæ de peccato originali

et de iustificatione in sacrosancta Tridentina synodo definita et declarata fuerunt, amplector et recipio. Profiteor pariter in missa offerri Deo verum, proprium et propitiatorium sacrificium pro vivis et defunctis, atque in sanctissimo eucharistiae sacramento esse vere, realiter et substantialiter corpus et sanguinem, una cum anima et divinitate Domini nostri Iesu Christi, fierique conversionem totius substantiæ panis in corpus, et totius substantiæ vini in sanguinem, quam conversionem catholica ecclesia transsubstantiationem appellat. Fateor etiam sub altera tantum specie totum atque integrum Christum verumque sacramentum sumi. Constantiter teneo purgatorium esse, animasque ibi detentas fidelium suffragiis iuvari; similiter et sanctos una cum Christo regnantes venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum reliquias esse venerandas. Firmiter assero, imagines Christi ac deiparæ semper Virginis, nec non aliorum sanctorum, habendas et retinendas esse, atque eis debitum honorem ac venerationem impertiendam; indulgentiarum etiam potestatem a Christo in ecclesia relictam fuisse, illarumque usum Christiano populo maxime salutarem esse affirmo. Sanctam catholicam et apostolicam Romanam ecclesiam omnium ecclesiarum matrem et magistratam agnosco; Romanoque Pontifici, beati Petri Apostolorum principis successori ac Iesu Christi vicario, veram obedientiam spondeo ac iuro. Cetera item omnia a sacris canonibus et œcumenicis conciliis, ac præcipue a sacrosancta Tridentina synodo tradita, definita et declarata, indubitanter recipio atque profiteor, simulque contraria omnia, atque hæereses quascunque ab ecclesia damnatas et reiectas, et anathematizatas ego pariter damno, reicio et anathematizo. Hanc veram catholicam fidem, extra quam nemo salvus esse potest, quam in præsentii sponte profiteor et veraciter teneo, eandem integram et immaculatam usque ad extremum vitæ spiritum constantissime (Deo adiuvante) retinere et confiteri, atque a meis subditis, vel illis, quorum cura ad me in munere meo spectabit, teneri, doceri et prædicari, quantum in me erit, curaturum, ego idem N. spondeo, voveo ac iuro. Sic me Deus adjuvet et hæc sancta Dei evangelia.

Volumus autem quod præsentis literæ in cancellaria nostra apostolica de more legantur. Et ut omnibus facilius pateant, in eius quinterno describantur, ac etiam imprimantur.

Nulli ergo omnino hominum liceat hanc paginam nostræ voluntatis et mandati infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare præsumperit, indignationem omnipotentis Dei ac beatorum Petri et Pauli Apostolorum eius se noverit incursurum. Datum Romæ apud sanctum Petrum, anno Incarnationis dominicæ MDLXIV., Idibus Novemb., Pontificatus nostri anno V.

FED. CARDINALIS CAESIUS.

CAE. GLORIERIUS.

Lectæ et publicatæ fuerunt suprascriptæ literæ Romæ in cancellaria apostolica, anno Incarnationis dominicæ MDLXIV., die vero sabbati, IX. mensis Decembris, Pontificatus sanctissimi in Christo Patris et domini nostri, domini Pii Papæ IV., anno V.

A. LONELLINUS CUSTOS.

THE BULL OF OUR HOLY LORD, THE LORD PIUS, BY DIVINE PROVIDENCE FOURTH POPE,

TOUCHING THE FORM OF THE OATH OF THE PROFESSION OF FAITH.

Pius, bishop, servant of the servants of God, for the perpetual memory hereof.

The office of apostolic servitude enjoined on us requires that those matters which Almighty God has vouchsafed divinely to inspire into the minds of the holy fathers assembled in his name for the provident guidance of his Church, we should hasten unhesitatingly to execute, unto his praise and glory. Whereas, therefore, according to the resolution of the Council of Trent, all who may happen henceforward to be placed over cathedral and superior churches, or who may have to take care respecting their dignities, canonries, and any other ecclesiastical benefices soever having the cure of souls, are bound to make a public profession of the orthodox faith, and to promise and swear that they will continue in obedience to the Church of Rome: We, willing that the same thing be observed likewise by all persons soever, who shall have the charge of monasteries, convents, houses, and any other places soever, of all regular orders soever, even of military ones, under what name or title soever, and besides, to the end that the profession of one and the same faith be uniformly exhibited by all, and that one only and a certain form of it be made known unto all, we [willing] that a want of our solicitude should by no means be felt by any one in this particular, by strictly prescribing the tenor of these presents, we, by virtue of our apostolic authority, command, that the form itself be published, and be received and observed everywhere by those whom it concerns; in consequence of the decrees of the council itself, as well as the other parties aforesaid, and that the aforesaid profession be made solemnly according to this, and no other form, under the penalties enacted by the council itself against all contravening, under the following terms:—

I, N., with steadfast faith believe and profess all and every particular contained in the symbol of faith which the Holy Roman Church uses, to wit: "I believe in one God

the Father Almighty, maker of heaven and earth, of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages, God of God, light of light, very God of very God, begotten not made, consubstantial with the Father; by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnated of the Holy Ghost from the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate, suffered, and was buried; and rose again on the third day according to the Scriptures, and ascended into heaven, sitteth at the right hand of the Father, and will again come with glory to judge the living and the dead, of whose kingdom there shall not be an end; and in the Holy Ghost, the Lord and giver of life, who proceeds from the Father and the Son; who together with the Father and Son is adored and glorified; who spake through the prophets; and one Holy Catholic and Apostolic Church. I confess one baptism for the remission of sins, and I await the resurrection of the dead, and the life of the world to come. Amen." The apostolical and ecclesiastical traditions, and the other observances and constitutions of the same Church, I most steadfastly admit and embrace. I likewise admit the Holy Scripture according to that sense which our Holy Mother Church has held and does hold, whose province it is to judge of the true sense and interpretation of the sacred Scriptures. Nor will I ever understand or interpret it except according to the unanimous consent of the holy fathers. I also profess that there are truly and properly seven sacraments of the new law instituted by our Lord Jesus Christ, and necessary for the salvation of mankind, though not all necessary to each individual; to wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Matrimony, and that they confer grace, and that of these, Baptism, Confirmation, and Orders cannot be reiterated without sacrilege. I also receive and admit all the received and approved ceremonies of the Catholic Church in the solemn administration of all the above-mentioned sacraments. I embrace and receive all and everything which in the holy Synod of Trent has been defined and declared concerning original sin and justification. I profess likewise that in the Mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead, and that in the most holy sacrament of the Eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and that there takes place a conversion of the entire substance of the bread into the body, and of the entire substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation. I also confess that under one kind alone, Christ is taken whole and entire, and a true sacrament. I steadfastly hold that there exists a purgatory, and that the souls there detained are assisted by the suffrages of the faithful; in like manner also that the saints reigning along with Christ are to be venerated and invoked, and that they offer up prayers for us, and that their relics are to be venerated. I steadfastly assert that the images of Christ and of the ever Virgin Mother of God, and in like manner of other saints, are to be kept and retained, and that due honour and veneration is to be awarded to them; I also maintain that the power of indulgences has been left by Christ to his Church, and that the use of them is most wholesome to the Christian people. I recognize the Holy Catholic and Apostolic Roman Church as the mother and mistress of all Churches; and I promise and swear true obedience to the Roman pontiff, successor of St. Peter, prince of the apostles, and vicar of Jesus Christ. All other things also delivered, defined, and declared by the sacred canons and œcumenical councils, and particularly by the holy Synod of Trent, I undoubtingly receive and profess, and at the same time all things contrary, and any heresies soever condemned by the Church, and rejected and anathematized, I, in like manner, condemn, reject, and anathematize. This true Catholic faith, outside of which no one can be saved, which at present I readily profess and truly hold, I, N., promise, vow, and swear that I will most steadfastly retain and confess the same entire and undefiled to the last breath of life (with God's help), and that I will take care, as far as shall be in my power, that it be held, taught, and preached by my subjects, or those whose charge shall devolve on me in virtue of my office. So help me God, and these holy gospels of God.

But we will that the present letter be read according to custom in our Apostolic chancery. And that they may the more readily be open to all, let them be written out in its Quinternum,* and also be printed.

Be it, therefore, lawful for no person soever to infringe this page of our will and command, or to contravene it by any rash daring. But if any one shall presume to attempt this, let him know that he will incur the indignation of Almighty God, and of his blessed apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of the incarnation of our Lord 1564, on the idea of November, and in the fifth year of our pontificate.

FED. CARDINAL CAESIUS.
CAE. GLORIERIUS.

The above written letter was read and published at Rome in the Apostolic chancery, in the year of the in-

* The quinternum, or quinterino, was a volume, so called from the number of leaves it contained. See examples in Du Cange Vol. v. p. 1077.